

August 21
1930

CENTENNIAL YEAR

1930

AUXILIARY GUIDE NUMBER FOR SEPTEMBER

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1810

"The Seventies are to constitute traveling quorums, to go into all the earth, whithersoever the Twelve Apostles shall call them."—
JOSEPH SMITH.

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THE SEVENTY

ELDER RULON S. WELLS

IN BEHALF OF THE FIRST COUNCIL OF THE SEVENTIES

THE order of the Seventy is doubtless of ancient origin, as we may naturally conclude from the writings of Moses, Exodus 24: 1, 9, 11, and Numbers 11: 16, 17, 24, 25. These references to the Seventy, however, although very significant are nevertheless so meager that we find difficulty in determining the nature of their duties or in connecting them with the subsequent organizations of that body, either in the meridian of time or this latter-day dispensation. This much, however, is certain, that their calling was of high spiritual importance in the work of God during the administration of Moses, for we read in paragraph 25 above referred to, that "the Lord came down in a cloud, . . . and took of the spirit that was upon him [Moses], and gave it unto the seventy elders:" and "when the spirit rested upon them, they prophesied, and did not cease."

Nor is it at all to be wondered at that subsequent references in the Old Testament are lacking, (unless we assume that the institution of the "Sanhedrin" is an outgrowth or continuation of the order of the Seventy, which, to say the least, is purely speculative, and extremely doubtful) for it is made known to us in modern revelation that the Lord in His wrath against the rebellious children of Israel "took Moses out of their midst, and the Holy (Melchizedek) Priesthood also." (Doctrine and Covenants 84: 24, 25.) This, of course, included the Seventy, but the

lesser Priesthood continued among the children of Israel until John and the coming of our Lord when again the Church was established on the earth and the Melchizedek Priesthood was again restored, together with the fulness of the everlasting Gospel with all of its gifts and blessings including its pristine authorities. This dispensation is marked by the personal ministry of our Saviour among men, and we read of His choosing the Twelve to be His special witnesses or Apostles and commanding them, "Go ye into all the world, and preach the gospel to every creature." (Mark 16: 15.) This was a great undertaking for twelve men, and what could be more natural than again to call the Seventy to assist them? Their ministry was accompanied by wonderful spiritual manifestations so that "even the devils were subject unto them," and we are reminded of that other Seventy who were chosen to assist Moses.

THE SEVENTY IN COMPLETE CHURCH ORGANIZATION

Little else is recorded in the Scriptures regarding the Seventy, but this is sufficient to show the nature of their calling and the important part they had in the work of the Lord. How well the Twelve carried out the command to "go into all the world and preach the gospel to every creature" is attested in holy writ, and although not specifically set forth, it is only reasonable to suppose that the Seventy were called to assist them in this gigantic undertaking.

Had the Church continued to exist upon the earth through the centuries which followed this Messianic dispensation, doubtless there would still be found in its organization the Twelve Apostles and the Seventy, together with the other officers which Christ set in His Church. (Eph. 4: 10.)

Shortly after the departure of the Apostles, grievous wolves made their appearance "not sparing the flock," as was predicted by the Apostle Paul, (Acts 20: 29-30) and the universal apostasy or "falling away" took place as further predicted by him in his Second Epistle to the Thessalonians. (2 Thess. 2: 3.)

During that period when darkness covered the earth and gross darkness the people (Isaiah 60: 2), it is no wonder that these divinely appointed officers should be discarded and others substituted. But now, in these last days, the God of heaven has set up His Church and kingdom, and it shall never be destroyed, nor be left to other people; but it shall stand forever. (Daniel 2.)

On April 6th, 1830, in fulfilment of this and many other predictions of the prophets, the Church of Jesus Christ was again "set up" on the earth. The Lord has again come down from heaven and taken of that spirit that was upon Moses and upon Christ and His Apostles and the Seventy and given it to these latter-day Apostles and the Seventy and other divinely commissioned officers of His Church, and as of old "when it rested

upon them they prophesied" and "even the devils were subject unto them."

The First Quorum of Seventy in this latter-day dispensation was organized by the Prophet Joseph Smith at a meeting held in Kirtland, Ohio, on February 28th, 1835, just two weeks later than the date on which the Twelve Apostles were chosen and ordained; and, as was the case with the Apostles, so again with the Seventy; they were chosen from among those who had gone up to Zion with the Prophet in "Zion's Camp"—men who had proven their integrity and were determined, if needs be, to lay down their lives in redeeming the land of Zion.

The First Quorum, like all other quorums of Seventy, is, when fully organized, composed of seventy members of whom seven are chosen and set apart as presidents. The names of members of the First Quorum, including the first seven presidents, are given in full in the *History of the Church*, Volume 2, pages 203-4.

PECULIARITIES OF THE SEVENTY'S QUORUM

To many, this was something both new and strange, unlike all other quorums and organizations where the rule was one president and two counselors; but in the case of the Seventies, there were to be seven presidents, of equal power and authority. Many people have marveled at this while admiring the manner in which Joseph proceeded in the organization of the Church. With what perfect assurance and unhesitating confidence was every move made! He always knew just what to do to complete this organization which is said, even by our enemies, to be the most perfect organization in the world. How was it done? He had a vision in which the Lord showed him His Church in active operation; and, although the work was necessarily done little by little, yet, when completed, every part found its proper place in one harmonious whole. Nowhere do we find this vision recorded, but frequent references to it are made both in the *History of the Church* and in the Doctrine and Covenants. It is forcefully drawn to our attention in referring to the Seventy in the following passages:

And it is according to the vision showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy;

And the seventh president of these presidents is to preside over the six;

And these seven presidents are to choose other seventy besides the first seventy to whom they belong, and are to preside over them;

And also other seventy, until seven times seventy, if the labour in the vineyard of necessity requires it.

And these seventy are to be traveling ministers, unto the Gentiles first and also unto the Jews.

Whereas other officers of the church, who belong not unto the Twelve,

neither to the Seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church. (Doctrine and Covenants 107: 93-98.)

It must not be understood that this passage limits the number of quorums to seven times seventy, for the Prophet, at the time the quorums were being organized, stated that "If the first Seventy are all employed and there is a call for more labourers, it will be the duty of the seven presidents of the first Seventy to call and ordain other Seventy, and send them forth to labour in the vineyard, until if needs be, they set apart seven times seventy, and even until there are 144,000 thus set apart for the ministry. (*History of the Church*, Volume 2, page 221.)

There has been a strong sentiment against multiplying the number of quorums of Seventy. From the foregoing it would seem there is no real occasion for any such anxiety, for the responsibility placed upon them of preaching the Gospel to every creature will require a mighty force. Think of it! 144,000, more than two thousand quorums if need be can be called unto this service.

ACHIEVEMENTS OF THE FIRST COUNCIL

Among the early achievements of the First Council of the Seventy, our attention is called to a very notable event in the "Seventies Course in Theology, First Year Book," page 8, par. 11: "Perhaps the greatest work achieved by the First Council of the Seventies, in their organized capacity, was the organization of the Kirtland Camp, and leading it from Kirtland, Ohio, to Adam-ondi-Ahman, Missouri, a distance of 860 miles. The camp numbered 105 families, 529 souls in all. They left the vicinity of Kirtland on the 6th day of July, 1838, and arrived at Adam-ondi-Ahman on the 4th of October, of the same year." A full history of the organization of this camp and its journey is to be found in the *History of the Church*, Volume 3, pp. 87-148.

The Second Quorum of Seventies was organized soon after the First. Regarding the increase of quorums in Nauvoo, I again quote the following from the "First Year Book," page 8 par. 12:

At the October Conference, 1844, the number of the Seventy was greatly increased. On the third day of the conference, Elder George A. Smith moved that all in the Elders' quorum under the age of thirty-five should be ordained into the Seventies, if they are in good standing, and worthy, and will accept it. The motion was seconded and carried unanimously. Enough members were added to make in all eleven quorums, and forty more were ordained to be part of the twelfth quorum. (See minutes of Conference, *Times and Seasons*, Vol. 5, p. 695-696.) By the first of January, 1845, the number of quorums had increased to fourteen, and a Seventies' library was started, which caused the editor of *Times and Seasons* to exclaim: "Ten years ago but one Seventy, and now fourteen (quorums of) Seventies, and the foundation for the best

library in the world. It looks like old times when they had 'Kirjath Sapher,' the City of Books."

Meantime the Seventies had built a large brick hall in Nauvoo, known as the "Seventies' Hall," and on the 26th of December, 1844, this building was dedicated with imposing ceremonies extending through an entire week. Most of the members of the Council of the Apostles participated in the dedicatory services. It may be of interest for the Seventies to know that the heroic hymn, "The Seer, the Seer, Joseph the Seer," by the late President John Taylor, was written for these services though dedicated by the author to President Brigham Young. (*Times and Seasons*, Volume 5, page 767.) The arrangement was made for two quorums to be in attendance at the dedication each day with their wives and children and a number of invited guests. By this time there were fifteen quorums in existence. By the 19th of January, 1846, the number of quorums had increased to thirty. (*Times and Seasons*, Volume 5, page 1096.)

REORGANIZATION AND INCREASE

After the arrival of the Saints in Utah and for some time thereafter, the quorums of Seventy, being so badly scattered, were unable to meet in quorum capacity, but were meeting in what was known as "mass quorums;" but in 1883, under instructions issued by the First Presidency, then consisting of Presidents John Taylor, George Q. Cannon and Joseph F. Smith, the First Council of Seventy effected a reorganization of the quorums by establishing quorum districts throughout all the stakes and wards and receiving all those residing within such districts as members, upon their presenting certificates of good standing both from their original quorum and from the bishops of the wards where they resided. New members were also added by ordination, and vacancies in the councils were filled.

This move resulted in greatly increasing the number of quorums until in 1904 there were some 146 quorums and approximately 10,000 Seventies, including those at large who had not yet joined any of the quorums.

In 1907, by permission from and with the cooperation of the First Presidency and the Council of the Twelve, a notable movement was undertaken by the First Council of the Seventy. A systematic course in theology was inaugurated in all the quorums of the Seventy. Of course various lines of study had previously been conducted in the quorums, with almost as many different plans as there were quorums in the Church; but in this new move a uniform, progressive outline was provided covering a period of five years. This new outline was entitled "The Seventy's Course in Theology" and was issued in five Year Books, each one containing a sufficient number of lessons for the year's work. These Year Books were written and compiled with great care and extensive research by Elder B. H. Roberts and provided an outline of study which, in our opinion, has never been excelled.

As a result of this move, there was a general awakening of interest and enthusiasm among the Seventies; so much so, that in the following year a general committee on outlines was appointed by the Church, no doubt influenced to some extent by the notable success of the Seventies, and ever since (but never prior to this move) regular and uniform courses of study have been provided for all the quorums of the Priesthood.

This move also brought about the ordination of more Seventies, as it was thought prospective missionaries should be brought into these quorums and receive the benefit of this course of study; and furthermore, the First Presidency in their letter of July 6th, 1904, in order to strengthen our depleted quorums had previously sanctioned such ordinations and advised that in "selecting Elders to be ordained Seventies, care should be taken to pick out *young men* likely to develop within them the qualifications of becoming successful preachers of the Gospel." The maximum membership was reached on January 1st, 1923, when the Seventies numbered 12,068. The number of quorums likewise increased until in 1928 when the 224th quorum was organized.

PRESENT STATUS

However, in 1927 it was thought by the presiding authorities of the Church that this number should be greatly reduced; and another move was inaugurated in which the Twelve Apostles, under whose direction the Seventies are called to labor, took an active part. As a result of this move, many of the Seventies who had filled one or more missions and had now grown gray in the service but were no longer available for missionary work were transferred by ordination to the High Priests' quorum, provided, of course, they were found worthy of this promotion in the Priesthood, and at the same time many Elders who were considered worthy and available for missionary service were ordained to the office of Seventy.

Notwithstanding this, however, forty quorums were disorganized, so that now in the beginning of this Centennial year, deducting from the maximum number of 224 the number of quorums disorganized, we have 184 quorums with a membership on December 31st, 1928—the latest available figures—of 9,342. Thus the membership of the Seventies quorum has been reduced below the status of 1904, while the High Priests have increased until they now number 17,033.

In connection with this latest move in which a more active cooperation with the presidents of stakes was earnestly solicited, an extensive program of study and activity was undertaken, and the auxiliaries of the Church—Sunday Schools and Mutual Improvement Associations—were brought into requisition. To the former was assigned the duty of conducting the Priesthood classes, outlines for which were to be provided by the general

authorities of the Church; and in connection with the latter, the quorums or parts of quorums were to meet in what is called their Tuesday night "Priesthood-M. I. A." meeting in which reports of all their activities were to be made and assignments for the ensuing week were given. To give a full explanation of this undertaking would require more space than I now have at my disposal. I will therefore only add that it is a well thought out plan to which much study and careful consideration has been given by the general authorities of the Church and particularly by the Council of the Twelve who, under instructions from the First Presidency, sponsored the move.

FIRST COUNCIL OF SEVENTY AS MISSION PRESIDENTS

This plan is now, with some minor modifications and with varying degrees of success, in active operation, but nevertheless may still be considered more or less as a "noble experiment," and is even now under earnest consideration by the leading councils of the Church with the confident expectation that eventually a plan will be evolved wherein the great body of the Priesthood shall qualify for its high responsibility, and "every man learn his duty, and to act in the office in which he is appointed, in all diligence" (Doc. and Cov. 107:99), and as this relates to the Seventy he shall qualify himself through diligent study and right living to be a preacher of the Gospel, "a bearer of the glad tidings of great joy" and "an especial witness for the Lord," for this is the calling of the Seventy.

In this connection, it is interesting to note that all of the First Council of the Seventy have been or are now mission presidents.

B. H. Roberts, President of Southern States Mission, 1883-1886.
Eastern States Mission, 1922-1927.

J. Golden Kimball, President of Southern States Mission, 1891-1894.

Rulon S. Wells, President of European Mission, 1896-1898.

Joseph W. McMurrin, President of California Mission, 1919, still presiding.

Chas. H. Hart, President of Canadian Mission, 1927, still presiding.

Levi Edgar Young, President of Swiss Mission, 1902-04. Temple Block Mission, 1922, still presiding.

Rey L. Pratt, President of Mexican Mission, 1907, still presiding.—*Improvement Era*, April, 1930, pages 403-6.

"MAN was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in the sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence."—DOCTRINE AND COVENANTS 93: 29, 30.

THURSDAY, AUGUST 21, 1930

EDITORIAL

LIFT UP YOUR HEARTS

WHEREFORE, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also.

THE MEANING OF THE SACRAMENT

FOR, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins.

THE BASIS OF AUTHORITY

PETER, and James, and John, I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;

Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth.

—*Extracts from a revelation (see Doctrine and Covenants, Section 27) given to the Prophet Joseph Smith, August, 1830.*

TRUTH WILL PREVAIL

WILLIAM COATES, ULSTER DISTRICT

EARLY in the year of 1925, I became alarmed about the future welfare of my soul, and looking back on the past thirty-eight years of my life spent in folly, I became religiously inclined. Under the influence of a revival being held by a nearby church, I became allied with them. But my time with them was short, because I could not get any satisfaction from their teachings and could not harmonize them with the Bible. I was seeking a doctrine that taught baptism. The sufficiency of belief alone for salvation did not appear scriptural to me.

Another nearby church next claimed my attention. On attending, I was told that faith alone was sufficient for salvation, but if a person was baptized in water by immersion, he could receive the gift of the Holy Ghost; and on receiving this gift, he should speak in tongues. My desire was to receive this gift with the accompanying evidence. After a short time and to my delight, this manifestation came to me, and I began to speak in tongues. I remained with this congregation for over three years. But there arose in my mind certain fundamental questions which my pastor could not answer to my satisfaction, and I disagreed with his reasoning. In June of 1928, the opportunity came for me to stand for my convictions. I stood before the congregation and delivered this message: "Except a man be baptized by immersion and receive the Holy Ghost, he would not take part in the first resurrection." I do not know why I said this, for my understanding did not reach quite this far. However, the delivery of this message brought about my ejection from the assembly.

For nearly a year, I had no place in which to worship. I felt much like the Prophet Joseph Smith must have felt, for all sects had only a form of Godliness. I then sought my Heavenly Father in prayer to lead me to the place where I might truly worship Him.

One rainy, spring day in 1929, while out walking, my eye was attracted to a piece of paper lying in the street, on which I noticed the word "Faith." I picked it up, and on one side read "Articles of Faith." A thorough reading satisfied my spiritual hunger. The other side of the paper announced a "Mormon" meeting to be held in the near future in Belfast.

Being interested, and desiring to learn the truth, I attended the afternoon meeting. The testimony of the Elders impressed me. The discourse by British Mission President A. William Lund on faith, repentance, baptism by immersion, and the laying on of hands for the gift of the Holy Ghost appealed to me; but I did not hear him say that speaking in tongues was a necessary manifestation of the Holy Ghost. After the meeting, desiring to thresh this point out, I chose Elder Adrian L. Orme—who I later

found to be president of the District—with whom to discuss this point. From that time on, we had several discussions on the subject, and it was not long before I was convinced that speaking in tongues was not the sole evidence of reception of the Holy Ghost.

Through further investigation and study, I gained a testimony of the Gospel, and was baptized in Helen's Bay in June of the same year. I wish to bear my testimony to the divinity of this work. I am proud to be a member of the Church of Jesus Christ of Latter-day Saints. I know that God lives, and that Joseph Smith was a true prophet, raised up in these last days to restore the true Gospel of Christ. I pray that all those who read this humble testimony might be strengthened and that they will be led into all truth and righteousness.

RELIEF SOCIETY

SLOGAN: "We Stand for a Greater Appreciation of Our Centennial Year by Looking for Others' Virtues."

In the minds of some people the world revolves around only what they know about, or see—a rather narrow point of view, to say the least, and one that is surely void of benefits to come.

In the Church of Christ, however, we are privileged in having been shown a different attitude toward life; and as women in the Relief Society, the path has been outlined for us whereby we can see beyond our own restricted realm. Since 1842, there has been a line of activity made available for us which leads to the finding of joy in serving the unfortunate, in striving for the relief of the pangs of social remorse. In short, we have eighty-eight years of looking for others' virtues to our credit.

In times past, too, there have been people who have made others' lives their sources of joy; but it is very doubtful whether or not they were led to as complete and full a satisfaction with what they did, as do the Relief Society members in their daily round of administrations and virtue seeking.

There was the famous Boswell who made the observation of the equally famous—and much more notorious—Dr. Samuel Johnson his very purpose of life. It is said that Boswell took down every word that Dr. Johnson said, from when the latter got up in the morning until he went to bed at night. So filled with love for this picturesque eighteenth century writer did Boswell become, so eager was he to search out his subject's every characteristic—whether it be in the nature of a sin or a virtue—that he even sought to be with him when he bathed and slept, for fear that some feature or whim might be evidenced and escape his privilege of recording it!

A fine bit of history, and a most complete and enjoyable biography has been given to us to enjoy this day, because of Boswell's thoroughness. But as for enabling Dr. Johnson, or any-

one else, to live a better life because of the work in question, we have our doubts.

We hope there are no "Boswells" among the Relief Society Sisters of the British Mission! It would be a terrible thing if any of us so concentrated our activity upon one individual that we lost sight of all else about us! In every single person of our acquaintance, and of this whole nation, there is a virtue worth our seeking after. Do not let us spend our time making a mere word history of our ideal. But on the other hand, let us resolve to search out the good qualities of our associates as we travel along in life with them, lessening their sorrows and soothing their mental disruptions as we go. Help others to see life and the Gospel as we do. Strive for a greater appreciation of this Centennial Year by looking for, and benefiting from others' virtues!

TEACHER TOPIC FOR SEPTEMBER: "Joy in Others' Success—Thou Shalt Not Covet."

Central Theme: The recognition of abilities in, and capabilities of others—which is a rule of personal happiness—should never cause envy nor dislike. Each one has some gift to cultivate.

A. Finding joy in the accomplishments of others will bring happiness to our own selves.

I. We are largely dependent upon the activities of our associates for our physical and spiritual well-being.

a. In the success of the farmer, our hunger is satisfied.

b. The comforts of life are supplied by the industrial magnate.

c. Our highest emotions are appeased through the gifts of the artist and musician.

d. Through the wisdom of the teacher, our intellects are built up.

e. To the preachers and teachers of the Gospel of Christ we owe the joy of possessing the Truth that we have.

II. These satisfactions are predicated upon the power of each of us to give credit to those who bring about the creation of our daily enjoyments.

a. Those who see good only in their own selves are blinded from future progression.

1. No person can advance in life without in some way relying upon the help of those about him.

2. No one individual can keep apace with the growth of mankind all alone.

(a) Society becomes more complex day by day.

b. God Himself has in mind for us to cooperate with both our families and friends.

1. By so doing we will learn more of God and His word.

B. Thus, joy in others' successes is obtainable by obeying the Lord's admonition, "Thou Shalt Not Covet."—J. B. L.

SUNDAY SCHOOL

SACRAMENT GEM FOR SEPTEMBER

'Tis good to meet each Sabbath day,
And, in His own appointed way,
Partake the emblems of His death,
And thus renew our love and faith.

CONCERT RECITATION FOR SEPTEMBER

(Acts, Chapter 2, Verse 38.)

"THEN Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

BOOK OF MORMON DEPARTMENT.

September 7. Open Sunday. Use the time to catch up on lessons missed when the class has not been held.

September 14. Lesson 33. Brazil Banishes her Emperor. Text: Sunday School Lesson No. 33. Objective: To teach that the Spirit of the Lord moves upon the people even in their government affairs.

September 21. Lesson 34. Book of Mormon and Bible Agreement. Text: Sunday School Lesson No. 34. Objective: To teach that prophets often speak and write on subjects beyond their own understanding.

September 28. Quarterly Review. (See leaflet for this date.)

OLD TESTAMENT DEPARTMENT.

September 7. Lesson 31. Ruth. Text: Sunday School Lesson No. 31; the Book of Ruth. Objective: "Service to others brings happiness to one's self."

September 14. Lesson 32. The Boy Samuel. Text: Sunday School Lesson No. 32; 1 Samuel, chapters 1, 2, 3, 4. Objective: "For them that honour me I will honour." (1 Samuel 2: 30.)

September 21. Open Sunday for class discussion.

September 28. Quarterly Review. (See leaflet for this date.)

PRIMARY DEPARTMENT.

September 7. A Picture Lesson. To make this lesson successful, the teachers should have in their hands at least one picture for every story which they expect to call to the children's attention; stories to be taken from the New Testament. (See *Instructor*, July, 1930, page 444.)

September 14. Lesson 78. The Announcement. Text: Sunday School Lesson No. 78; Matt. 1: 18-25; Luke 1: 26-38. Objective: The Lord directs and blesses those who try to serve Him.

September 21. Lesson 79. The Birth of Christ. Text: Sunday

School Lesson No. 79; Luke 1: 1-7. Objective: The more we have, the more we should give.

September 28. Lesson 80. The Message to the Shepherds. Text: Sunday School Lesson No. 80; Luke 2: 8-20; Weed's *Life of Christ for the Young*; *Ben Hur XI*. Objective: The more we love, the more we give.

—*The Instructor*, July, 1930.

PRIESTHOOD AND AUXILIARY ORGANIZATIONS

THE Church organization work is just one good thing after another. No sooner have we finished with the holiday season of August, than we find ourselves face-to-face with a splendid wind-up program for September. The summer plan of everyone working together has proven helpful in creating fellowship and the appreciation of others' capabilities and activities. Much credit for the success that we have had these past two months is due to the various splendid officers of the organizations that have participated.

"It is a privilege to labour as an officer or leader in any of the associations of the Church. No higher service can be rendered than to assist in safeguarding our youth, in teaching them the principles of the Gospel, and in training them for noble manhood and womanhood.

"Everyone who receives this call should accept it in humility and gratitude, with the feeling that it is an opportunity for missionary service. Whole-souled interest and effort should be given, and faith, loyalty, and energy manifested—with the thought that the position to which each has been called will continue to be his until those in authority deem it advisable to release him. Unity and fellowship must exist among all officers. While the president stands at the head and is given the responsibility of final decision, there should be no desire on his part to curtail the individual initiative of his associates." (*M. I. A. Hand Book*.)

It is truly a great responsibility to be an officer in our Lord's kingdom. We appreciate what has been done by those acting in these capacities, and trust that they will read the *Star* carefully, peruse the Summer Bulletin for September, and thus bring the Summer work to an end in "a blaze of glory."

In this month, we will get back to our regular meeting schedule: The first meeting night will be a lesson night, and the fourth night of the month will be the regular "open night."

First Night. Under the direction of the M. I. A. presidency. *Preliminary Program*—To be furnished by M. I. A. members. Slogan talk: Point out a few lessons of obedience, applicable to our own lives, obtained through observing the actions of some of

nature's creations. Sing an old folk song together; and then have a member give a five to seven minute summary of outstanding events of the past week as reported in the newspaper. *Lesson*—"Seeking After Our Dead." The objective will appear in the Summer Bulletin.

Second Night. Under the direction of the Relief Society presidency. *Preliminary Program*—To be furnished by the members of this organization. Slogan talk: "Others' Virtues." Point out how real virtue seeking is measured by the good done, both to the person being studied and the observer. A vocal duet by two of the sisters. A five-minute talk might well be given upon "How the Relief Society got started in this Branch." Use members who have not responded for some time. *Lesson*—The Priesthood, Relief Society and Bee-Hive will study the lessons appearing in their respective lesson-texts. The M. I. A. will continue with the third lesson upon "How We Got Our Bible." (Refer to September Summer Bulletin.)

Third Night. Under the direction of the Priesthood or the Bee-Hive. *Preliminary Program*—To be furnished by members of one or both of these organizations. Slogan talk: If by a Priesthood member, "The Relationship of the Priesthood to Personal Peace of Mind;" if by a Bee-Hive worker, "The Relationship of Bee-Hive Membership to Personal Peace of Mind." Have one of the Bee-Hive members give a demonstration of some phase of the practical part of their lesson work. If there is no Bee-Hive, have a Priesthood member give a short talk concerning the daily work in which he is engaged. A song or a musical solo may close the program. *Lesson*—Genealogical Research. (See September Summer Bulletin.)

Fourth Night. As this is the last night of the summer work, we want everyone to join in having a right good time. Soon the weather conditions will make it impossible for us to get out and enjoy the great outdoors; so why not have a final open-air social or "get-together" that will of a surety appeal to everyone, and to which all the Branch members will be expected to come? For details, see the September Summer Bulletin.

W. D. A.

FROM THE MISSION FIELD

Appointment: Elder Stephen D. Howells was appointed president of the Portsmouth District on August 1st.

Transfers: The following missionaries were transferred from and to the Districts specified: June 18th—Elder A. Edward Anderson, London to European Mission Office; July 30th—Elder Douglas Donaldson, Nottingham to Scottish; Elder William S. Costley, Scottish to Nottingham; Elder Owen E. Andrus, Birmingham to Nottingham; August 1st—

Elder Jack Cumnard, European Mission Office to Manchester; Elder Myron D. Bitton, London to Portsmouth; Elder Lorin B. Daniels, Newcastle to Portsmouth; Elders William T. Mathie, D. Wynne Thorne, Irving T. Duffin, and Louis J. Hoggan, London to Portsmouth; Elder Clyde M. Hopkins, Bristol to Portsmouth; Elder William T. Knapton, London to Bristol; Elder Gordon L. Allen, Ulster to London; Elder Arlow W. Nalder, Ulster to Newcastle; Elder Wendell B. Price, Hull to London.

Arrivals and Assignments: The following missionaries arrived at Plymouth on July 30th, aboard the *George Washington*, for the British Mission and have been thus assigned: O. Horton Transtrum, St. Charles, Idaho, to the Birmingham District; Marion J. Olsen, Provo, Utah, to the Hull District; Paul Harry Morton, Salt Lake City, Utah, to the London District; Robert Jenkins Smith, Salt Lake City, Utah, and Clarence A. England, Logan, Utah, to the Newcastle District; Milton Shipp Musser and Rock Murdock Kirkham, Salt Lake City, Utah, to the Portsmouth District; Ronald Lloyd Wilson, Springerville, Arizona, and John Bunderson, St. Charles, Idaho, to the Ulster District. Sister Maude E. Cumnard, Mesa, Arizona, arrived at Plymouth on July 10th, aboard the *America* for the British Mission, and has been assigned to the Manchester District.

The following are Swedish Mission arrivals: Oscar Johnson, Boston, Mass., arrived at Stockholm on May 15th; Klas E. G. Johanson, Frans J. Janson and Greger D. Segerstedt, Salt Lake City, Utah, arrived at Stockholm on June 26th; and Andrew W. Larson, Modesto, California, arrived at Stockholm on July 16th.

The following are the Danish Mission arrivals: Allen L. Hansen, Salt Lake City, Utah, and Jens C. Christensen, Mink Creek, Idaho, arrived at Copenhagen on June 25th; Mack Nicolaysen, Salt Lake City, Utah, and Klien K. Skousen, Gilbert, Arizona, arrived at Copenhagen on July 15th.

Doings in the Districts: *Birmingham*—The members and missionaries of the District thoroughly enjoyed an outing on Bank Holiday, August 4th. Appropriate games were played, and a luncheon was served.

Bristol—At a baptismal service held on August 5th at Harley Wood, Nailsworth, Gloucestershire, three persons were baptized by Elder Merlin L. Hamilton. They were confirmed the same day by President David H. Huish, Elder Lester H. Belliston and local Elder A. R. Fletcher at the home of Brother Fletcher.

Hull—An entertainment consisting of songs and sketches was splendidly produced by the Hull Branch M. I. A. on July 23rd. The latter part of the evening was devoted to dancing. The proceeds are to be used in the purchase of song books.

The Sunday School children of the Gainsborough Branch spent Saturday, August 2nd, on the sands of Cleethorpes. Games were played and other forms of entertainment furnished.

Liverpool—On Wednesday, July 23rd, Elder Horace C. Cherrington addressed the Toc H. Club of Accrington upon "What the Teachings of 'Mormonism' Have to Offer the World." The members showed unusual interest.

Elders Horace C. Cherrington and Clifford L. Ashton baptized four persons at a baptismal service held on July 26th at the Burnley Baths. They were confirmed members of the Church by President Eugene Romney, Jr., and Elders Lyndon J. Hall, William Yancey and Ralph W. Oborn.

The children of the Preston Branch Sunday School furnished a delightful program at the Sunday School Conference held on July 27th.

Manchester—At a baptismal service held in the Manchester chapel on August 2nd, eight persons were baptized by President Paul A. Peterson, and Elders William T. Trembath, Ralph C. Fletcher, Andrew R. Cluff and Henry B. Squires. They were confirmed the same day by President Paul A. Peterson, and Elders Jack Cuminard, Andrew R. Cluff, Henry B. Squires, Eldon C. Ririe, Richard M. Cowan and Blayne J. Barton.

The union meeting of the officers and teachers of the Manchester District was held on August 2nd at the Manchester chapel. A short program was enjoyed after district business had been finished.

Norwich—The Relief Society of the Norwich Branch held a successful bazaar on July 24th. The articles displayed and sold evidenced the wonderful work and mity of the Sisters during the past months.

Ulster—At a baptismal service held at Helen's Bay on July 22nd, one person was baptized by Elder Gordon L. Allen, and was confirmed a member of the Church the next day by Elder Arlow W. Nalder.

DEATHS

BARTON—Mrs. Ada Barton, wife of Brother William Barton of the Bolton Branch, Manchester District, passed away on July 30th, at the age of 58 years. Funeral services were conducted under the direction of President Paul A. Peterson, and Elder Henry B. Squires dedicated the grave.

MANDERS—Sister Elizabeth Manders, a member of the Bury Branch, Manchester District, passed away on July 22nd, at the age of 76 years. Funeral services were held on July 25th. Interment was at the Bury Cemetery, and the grave was dedicated by President Paul A. Peterson.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

CONTENTS

The Seventy... .. 593	Relief Society 602
Editorials: Lift up Your Hearts 600	Sunday School 604
The Meaning of the Sacra- ment 600	Priesthood and Auxiliary Or- ganizations 605
The Basis of Authority .. 600	From the Mission Field 606
Truth Will Prevail 601	